AUM

Mortals, O dear friend! by their actions which are of a mixed character, or which are meritorious and pure, attain to this world as the goal, or to residence in the world of the gods. Nowhere is there everlasting happiness; nowhere eternal residence. Over and over again is there a downfall from a high position attained with difficulty.—*Anugita.*

THE PATH.

VOL. V. JANUARY, 1891. No. 10.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

MOUNT MERU.

For the student desirous of true progress, nothing is so necessary as even or equal development, whether of knowledge or of self-knowledge. And all knowledge begins and ends with knowledge of self; of man and the potentialities of man. Such equal, all-round development must, of its very nature, be slow, gradual; but it is safe and sure. One branch of it—that which relates to the acquirement of mental or intellectual knowledge, which knowledge *applied* becomes ethics, becomes life itself—that branch, we may say, is best pursued by considering every fact which we learn in the light of the seven different meanings, or aspects, borne by every truth and called in occultism The Seven Keys. Every truth, every parable, every symbol wears a different appearance as it relates to the cosmic, or the astronomical, the physiological, or the spiritual, and other planes or aspects of The One Life. Studying thus, our grasp on truth is strengthened, our knowledge broadened; we are saved from the dangers of a single-winged

flight, and are borne on the bold pinions of the spiritual eagle into the free æther of truth.

In reading we find a legend from the Mahabharata, descriptive of the churning of the ocean round about Mount Meru, in order that the Gods might obtain the Amrita or water of immortality. This legend is generally considered in its cosmic aspect, which is the obvious one. It is instructive to know that Mount Meru is the north pole, and is "described geographically as passing through the middle of the earth-globe and protruding either side."[1] "The roots and foundations of Meru are in the navel, the centre of the earth. On its upper station are the gods" (active powers?); "on the nether or south pole (Patala) is the abode of demons." (Passive powers?) "There is a fountain of life in the bowels of the earth and in the north pole. It is the blood of the earth, which circulates through all the arteries, and which is said to be stored in the navel of the earth."[2] In *Isis Unveiled*, Vol. I, page 200, we are told that "this gas or astral emanation escaping from inside the earth is the sole *sufficient cause*, acting from within outwardly, for the vivification of every living being and plant upon this external crust." If the student will turn to the diagrams in *Isis* II, he will discover the correspondence of the earth body to the human body, and the possession by both of a "world within the shrine." The *Secret Doctrine* bids us remember "the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial magnetic and electric forces. The two poles are said to be the store houses, the receptacles and liberators at the same time, of cosmic and terrestrial vitality (electricity); from the surplus of which the earth, had it not been for these two natural safety valves, would have been rent to pieces long ago."[3]

Apply these statements analogically to man. For we are informed that Mount Meru may be considered under several aspects. "As each symbol in esoteric philosophy has seven keys, geographically Meru and Patala have one significance . . while astronomically they have another. If we hold at present *only* to the astronomical and geographical significance . . " The inference is plain.

The aspect of Mount Meru and the Mahabharata episode which at present engages our attention is the anthropological one. Where and what is Mount Meru in man? What process in him corresponds to the churning of the ocean for the milk fluid? Is it not an electro-spiritual process by which he produces the brain fluid; the moon or soma juice; the World-Mother; the Power which "shall rise into the *sixth*, the middle region, the

1 *Secret Doctrine*, II, 404.

2 *Secret Doctrine*, II, 400 *et seq.*

3 *Secret Doctrine*, I, 205.

place between thine eyes" (between the optic thalami?) "when it becomes the voice that filleth all, thy master's voice," or Buddhi considered as an active instead of a passive principle (*Voice of Silence*, pp. 9 and 76). We are given reason to believe, through the *Secret Doctrine*, that the seat of this process is the pineal gland, or pine-formed heart,—secret heart of occultism—and that this gland corresponds to Mount Meru. To demonstrate this fact is the object of this paper. Disregarding cosmic interpretations of the legend, and keeping solely to its physiological aspect, we find the following assertions made of it.

"It is the north pole, the country of 'Meru,' which is the seventh division, as it answers to the seventh principle (or fourth metaphysically) of the occult calculation, for it represents the region of Atma, of pure soul and spirituality. Hence Pushkara is shown as the seventh zone or dwipa, which encompasses the Kshira ocean, or ocean of milk . . And Pushkara (the Mahyatma) with its two varshas, lies directly at the foot of Meru. For it is said that the two countries north and south of Meru are *shaped like a bow.*"[4] Certain students will, and anatomists may, perceive the full significance of the above, enhanced as it is by the *Voice of the Silence.*

"When this Path is beheld . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, oh *holder of the bow*, is the travelling in this road. To whatsoever place one would go, that place one's own self becomes." In the Upanishads we often find allusions to the bow; the yogi is described as "having taken the bow, the great weapon."

"Wouldst thou thus dam the waters born on Sumeru? Shalt thou divert the stream for thine own sake? Know that the stream of superhuman knowledge and Deva Wisdom thou hast won must, from thyself, the channel of Alaya, be poured forth into another bed" (*Voice*, 66 and 67).

We find Meru described as an axis or centre; the abode of gods, or powers: it has seven gold and seven silver steps, probably representative of centres of vital force in their positive and negative aspects. It is the Swar-Loka (Swara=Breath), the place of the spiritual vital air. "From Meru, abode of Gods, to Eden, the distance is very small, and from the hindu serpents to the ophite cherubim the separation is still smaller, for both watched the entrance to *the realm of secret knowledge.*"[5] When man was driven from Eden, by the angel with flaming sword, he was driven away from his god and his highest place *within himself*, by the lower fires.

When "Meru is geographically described as passing through the middle of the earth globe and protruding either side," we find in this a good picture of the spinal column as the centre of man's nervous system. When

4 *Secret Doctrine*, II, 403.
5 *Secret Doctrine*, I, 127.

we find the gods on its upper station and the demons on its lower station, and its roots and foundations in the navel, we are reminded of the physiological and generative powers of man at his lower pole, and the high Mahatic powers at the seat of the soul in the brain, said by some writers to be the pineal gland. "In the north of Meru there is, therefore, always night during day in other regions." This verse from the *Vishnu Purana* seems to correspond with that other in the *Bhagavad Gita.* "Such an one walketh but in that night when all things go to rest, the night of time. The contemplative Muni sleepeth but in the day of time, when all things wake."

In an ancient volume in the possession of the London Society of Antiquarians, there is a picture of the churning of the ocean, filled in with all the details given in the Mahabharata. This picture is given in Maurice's *History of Hindustan,* Vol I, and its very remarkable outline, sustained on the tortoise, is precisely the same, both in general form and in detail, as that of a diagram of the cerebello-spinal system, given by Ranney in his work on nervous diseases, Page 38. That the Aryans had profound physiological knowledge any one may see who studies the subject of Asvattha, tree of life, whose branches shoot out *crosswise ;* the tree reversed, whose roots are above, or grow upwards, while the branches are below. The *fruits* of this tree give immortality. "One has to go beyond those roots *to unite oneself with Krishna.* He only who goes beyond the roots shall never return."[6] It is the sacred fig tree of the Hindu ; also the barren fig tree cursed by Jesus. Compare these descriptions with the spinal column, its roots in the cerebellum looking like such even to the objective eye, and the fig shaped fruits "beyond," at the seat of the soul. In the Sanhita of the Rig Veda, when Indra marries Soma and drinks of the moonplant juice and was attacked by Vritra, "then thou becomest *a horse's tail* (to sweep him away). Thou didst obtain by conquest the cows . . and the moonplant juice, and didst make the 7 principal rivers to flow." This horse's tail is the *cauda equina* of the anatomists, and we have here a good picture of the distribution by Indra of that energy preserved by Vishnu, whose abode, as preserver, is Mount Meru. "The Brahmanda and Vayu Puranas divide this continent into 7 islands" (see physiological nervous centres) "said to be surrounded by one vast ocean. These continents are *in one sense* a greater or smaller body of dry land surrounded by water. Thus whatever jumble the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key."[7]

In Ezekiel XXVIII is written, "'Because thou hast said, I am a God, I sit in the seat of God *in the midst of the seas*, yet thou art a man. . .

6 *Secret Doctrine,* I, 406.
7 *Secret Doctrine.*

Thou shalt die the death of them that are slain in the midst of the seas.' These verses relate to the past and belong more to the knowledge acquired at the mysteries of the initiation than to retrospective clairvoyance. 'Thou hast been in Eden, the garden of God . . the workmanship of thy tablets and *thy pipes* was prepared in thee in the day *thou wast created*. . . Thou wast perfect in thy ways . . till iniquity found thee. Therefore I will cast thee out of the mountain of God and destroy thee.' The mountain of the Gods means Mount Meru."[8]

The same book tells us that Meru is the seat of Brahma, *the throne of Jupiter*, and that the White Island was swallowed up when *Jupiter* saw the moral depravity of the inhabitants. For students of . . . this description is pregnant, the white island being swallowed up by repeated shocks of *earthquake*. It is only when "Soma, the moon, makes an alliance with white adepts," that the moon fluid can be obtained. Now the brain is, in one sense, the moon in occult symbology, and as it is the organ through which *manas*—the mind—obtains experience with nature, it is of the highest importance that the channel and present abiding place of "Mount Meru the Holy" should be well understood by us who have to use it. . TWO AMERICAN STUDENTS.

(*To be continued.*)

WHERE THE RISHIS WERE.

The rishis were the sacred Bards, the Saints, the great Adepts known to the Hindus, who gave great spiritual impulses in the past and are said to sometimes reincarnate, and who at one time lived on the earth among men.

"The world is made of seas and islands. For continents are only great lands water-encircled. Men must ever live upon sea or land, then, unless they abide in air, and if they live in the air they are not men as we know them." Thus I thought as the great ship steamed slowly into the port of a small island, and before the anchor fell the whole scene seemed to change and the dazzling light of the past blotted out the dark pictures of modern civilization. Instead of an English ship I was standing on an ancient vehicle propelled by force unknown to-day, until the loud noises of disembarkation roused me once again.

But landed now and standing on the hill overlooking the town and bay, the strange light, the curious vehicle again obtained mastery over sense and eye, while the whole majesty of forgotten years rolled in from the

8 *Secret Doctrine*, II, 493.

Ocean. Vainly did modern education struggle and soar: I let the curtain drop upon the miserable present.

Now softly sings the water as it rolls against the shore, with the sun but one hour old shining upon its surface. But far off, what is that spot against the sky coming nearer from the West, followed by another and another until over the horizon rise hundreds, and now some are so near that they are plainly seen? The same strange vehicles as that I saw at first. Like birds they fly through the air. They come slowly now, and some have been brought still on the land. They light on the earth with a softness that seems nearly human, with a skill that is marvellous, without any shock or rebound. From them there alight men of noble mien who address me as friends, and one more noble than the others seems to say, "Wouldst thou know of all this? Then come", as he turns again to his vehicle that stands there like a bird in wait to be off.

"Yes, I will go"; and I felt that the past and present were but one, and knew what I should see, yet could not remember it but with a vagueness that blotted out all the details.

We entered the swift intelligently-moving vehicle, and then it rose up on the air's wide-spreading arms and flew again fast to the west whence it had come. It passed many more flying east to the Island, where the water was still softly singing to the beams of the sun. The horizon slowly rose and the Island behind us was hidden by sea from our sight. And still as onward we flew to the occident, many more birds made by man like that we were in flew by us as if in haste for the soft-singing water lapping the shore of that peak of the sea mountain we had left in the Orient. Flying too high at first we heard no sound from the sea, but soon a damp vapor that blew in my face from the salt deep showed that we were descending, and then spoke my friend.

"Look below and around and before you!"

Down there were the roar and the rush of mad billows that reached toward the sky, vast hollows that sucked in a world. Black clouds shut out the great sun, and I saw that the crust of the earth was drawn in to her own subterranean depths. Turning now to the master, I saw that he heard my unuttered question. He said,

"A cycle has ended. The great bars that kept back the sea have broken down by their weight. From these we have come and are coming."

Then faster sailed our bird, and I saw that a great Island was perishing. What was left of the shore still crumbled, still entered the mouth of the sea. And there were cars of the air just the same as that I was in, only dark and unshining, vainly trying to rise with their captains; rising slowly, then falling, and then swallowed up.

But here we have rushed further in where the water has not over-

flowed, and now we see that few are the bright cars of air that are waiting about while their captains are entering and spoiling the mighty dark cars of the men whose clothing is red and whose bodies, so huge and amazing, are sleeping as if from the fumes of a drug.

As these great red men are slumbering, the light-stepping captains with sun-colored cloaks are finishing the work of destruction. And now, swiftly though we came, the waters have rushed on behind us, the salt breath of the all-devouring deep sweeps over us. The sun-colored captains enter their light air-cars and rise with a sweep that soon leaves the sleepers, now waking, behind them. The huge red-coated giants hear the roar of the waters and feel the cold waves roll about them. They enter their cars, but only to find all their efforts are wasted. Soon the crumbling earth no longer supports them, and all by an inrushing wave are engulfed, drawn in to the mouth of the sea, and the treacherous ocean with roars as of pleasure in conquest has claimed the last trace of the Island.

But one escaped of all the red giants, and slowly but surely his car sailed up, up, as if to elude the sun-colored men who were spoilers.

Then loud, clear, and thrilling swelled out a note of marvellous power from my captain, and back came a hundred of those brilliant, fast cars that were speeding off eastward. Now they pursue the heavy, vast, slow-moving car of the giants, surround it, and seem to avoid its attacks. Then again swells that note from my master as our car hung still on its wings. It was a signal, obeyed in an instant.

One brilliant, small, sharp-pointed car is directed full at the red giant's vehicle. Propelled by a force that exceeds the swift bullet, it pierces the other, itself too is broken and falls on the waves with its victim. Trembling I gazed down below, but my captain said kindly,

"He is safe, for he entered another bright car at the signal. All those red-coated men are now gone, and that last was the worst and the greatest".

Back eastward once more through the salt spray and the mist until soon the bright light shone again and the Island rose over the sea with the soft-singing water murmuring back to the sun. We alighted, and then, as I turned, the whole fleet of swift sailing cars disappeared, and out in the sky there flashed a bright streak of sun-colored light that formed into letters which read

"This is where the Rishis were before the chalk cliffs of Albion rose out of the wave. They were but are not."

And loud, clear, and thrilling rose that note I had heard in the car of swift pinions. It thrilled me with sadness, for past was the glory and naught for the future was left but a destiny. BRYAN KINNAVAN.

A Theosophical Catechism.

FOR THE USE OF CHILDREN.

LESSON III.

1. Q. In our last lesson we spoke of the Eternal Principle of Life. Can you tell me by what other name it is called?

A. The One Life.

2. Q. What does this mean?

A. It means that one universal Life flows through all worlds and beings.

3. Q. How may we regard that Life?

A. As a stream flowing eternally from the Infinite.

4. Q. What may we say of its drops or essential Atoms?

A. We may say that every one is a living soul.

5. Q. Is one soul separate from another or from the whole?

A. No. They are distinct as the drops or waves of ocean may be distinct, yet are always united to the whole body of water.

6. Q. Is this Life stream more than alive?

A. Yes. It is intelligent also.

7. Q. Are there different degrees of it?

A. The Life is the same. The intelligence differs according to the bodies in which the Life Principle is found.

8. Q. What else may the Life Principle be called?

A. The living Breath of the unknown Eternal One.

9. Q. Can you tell me something of its action as regards bodies?

A. When it passes into a body, that body is what we call "alive." When it passes out of a body, that body falls to pieces, but the Life forces are still present and begin to separate all its parts.

10. Q. Can you give me an illustration?

A. A fish that lives in the ocean is part of it. The fish shares the life of the ocean and has a special part too of its own. Then the fish dies. The water forces begin to tear it to pieces so soon as its special part of Life force passes back into the ocean. All the particles of the fish are spread over the ocean; some become food for other fish, some pass slowly back into the water again, some pass into new forms, but still the Life of the ocean is one and the same.

11. Q. What does this teach us?

A. Universal Brotherhood.

12. Q. Why?

A. Because all worlds, Men, and creatures breathe the same breath of Life. It passes back and forth between them. What is now mine may

next be yours, and then it may pass into other creatures and things. It is always one. We live in it; we are suspended in the Ocean of Life as fish in the sea. So what one does affects all, and brotherly actions are for the good of all.

13. Q. Can we know more of this Principle of Life?

A. A few wise men may know it, but most men know only some of its laws.

14. Q. Can you tell me what its great Law is?

A. The Law of Karma.

15. Q. What does Karma mean?

A. Action.

16. Q. Then is this a Law of Action only?

A. No. Every action has its reaction, so Karma is the Law of action and reaction.

17. Q. Explain this.

A. If I throw a ball against a wall, it bounds back. Whatever we say or do goes on and on until it reaches the bounds of our solar system. Then it must return as the ball does, so it comes back.

18. Q. To whom does it come back?

A. To the person that did it, as the ball to the hand that threw it.

19. Q. Why?

A. Because it is easier for it to return along the path that it made.

20. Q. But how can a thought, a word, or a deed return?

A. Because all these are like waves set up in the ocean. The waves beat the shore and roll back. There is a great Life ocean about us, and whatever we do makes ripples in it. These ripples go on and on, then they return.

21. Q. If, then, I do a bad deed, or think a bad thought, what will happen?

A. It will return, after a time, to you, and will be your punishment.

22. Q. Do good deeds return also?

A. Yes, and they are our reward.

23. Q. What is a good deed?

A. Whatever is brotherly and kind or helpful to all creatures and people.

24. Q. Then it is really happier for us to do good to others than to please ourselves?

A. Yes. For a selfish deed comes back and hurts us, while it has only pleased us for a little time. But an unselfish deed brings great happiness to all.

25. Q. What makes this so?

A. The nature of the Life Principle.

26. Q. And what else?
A. The Law of Karma.
27. Q. Give this Law another name.
A. The Law of Periodicity.
28. Q. What does Periodicity mean?
A. Regular periods in changes. That is, ebb and flow, influx and efflux, come and go, in fixed, regular periods.
29. Q. Is this Law universal?
A. Yes; it is.
30. Q. Name some instances of it.
A. Light and dark. Winter and Summer. Pleasure and Pain. Good and Evil. Life and Death. The tide comes in and goes out. Men breathe in and out. They are young, then old. Everywhere we see regular changes which show this Law.
31. Q. What causes this Law and makes it Universal?
A. The Breath of the Unseen Eternal.
32. Q. What do you mean by that?
A. All we know of the Eternal is its Great Breath.
33. Q. What else is this called?
A. Spirit or Motion.
34. Q. Into what is it breathed?
A. Into Substance or Matter.
35. Q. What else is this called?
A. The World Mother or the Oversoul.
36. Q. Are Spirit and Substance Separate?
A. No. They are eternally united.
37. Q. When the Breath is breathed out into Substance, what occurs?
A. The worlds and all things in them are evolved, or made out of the action of Spirit and Matter or Substance.
38. Q. By means of what?
A. By means of Motion. Motion in matter makes forms.[1]
39. Q. What do you mean by Substance?
A. That which sub-stands or stands under. The one substance out of which all things are made is beneath every thing that is. This is why it is called the World-Mother.
40. Q. After the Breath is breathed out and worlds are made, what next occurs?
A. All the worlds and all things in them have action and reaction in every part.

---

1 Let the teacher explain crystallization. Also that sounds spoken into a tube against a membrane covered with paste makes forms. The action of sand on glass if a bow is drawn over the glass, and so on.

41. Q. And what next?

A. After a long period, The Great Breath is drawn in again.

42. Q. What happens then to the world of Being?

A. It is all dissolved back again into The Breath.

43. Q. Does it too cease?

A. No. It is ever coming and going. It is eternal.

44. Q. Why do all things share this action of The Breath?

A. Because it is in everything and moves them to and fro. They are made of it and through it and in it, so their action is like its own.

45. Q. What more do we know of the Unseen One?

A. Nothing except this Law which is Its nature.

46. Q. What then may we say of the Law of Karma?

A. That wherever Spirit or Life is, there the Law of Karma is also.

47. Q. Do you know any saying that gives the moral spirit of this Law?

A. Whatsoever ye sow, that shall ye reap.

48. Q. What do we learn from this Law?

A. That strict justice is the eternal nature of all being.

49. Q. What is true justice on the part of Man to other Men and creatures?

A. Universal Brotherhood.

50. Q. Why so?

A. Because what is done by one affects all the rest, as all men and beings are living under this law.

51. Q. Can you give me an example of this in human life?

A. Yes. If I speak an angry word to any one at the beginning of the day, it makes both him and me feel differently for some time. This affects what we say to others, changes them to us, and so all are injured by the one selfish deed.

52. Q. What then is the only true justice?

A. Mercy and Love.

Swinging Round the Circle.

"This world is all a fleeting show,
For Man's illusion given."

Fifty, seventy years ago, people sang this with full faith in its verity. They were taught, and believed, that this world is a howling wilderness, full of snares and pitfalls placed by the enemy of souls for their destruction; that they must walk in a very straight and circumspect manner, ever on the alert to avoid these dangers; that they must deny themselves the pleasures of the world, because they were like so many fascinating

fiends, luring them on to destruction; that the more hard, austere, and self-denying were their lives, the more likely they would be to win the favor of God and escape everlasting torments. To assume a grave and solemn countenance, to close their eyes to the beauties of Nature, to crucify every innocent inclination, every natural affection, was eminently edifying and would greatly conduce to their spiritual elevation.

Therefore, at least in Puritanical New England, little girls were not allowed to curl their hair, wear red shoes or gay dresses, while the plays of all children must be quiet and infrequent. Parents considered themselves in duty bound to subject children to a strict discipline, carefully abstaining from praise or a display of affection for them. A solemn and impressive kiss might be bestowed upon some rare occasion, but a frequent act of the kind was deemed vain, frivolous, and fraught with danger. Upon one occasion an old lady who had a wicked love for flowers thoughtlessly invited her minister into the garden to admire them. She received a well-merited rebuke; was told that instead of spending precious time cultivating useless weeds, she had better be reading her Bible and trying to save souls from hell!

Thirty years ago, we were told this is all a great mistake; that God made the world bright and beautiful, filling it with flowers and birds and other attractive objects, and then gave us the faculties to enjoy them; that, in the words of Lessing, "God loves to look into a joyful heart, rather than into one crushed with sorrow;" that in our love for music and painting and sculpture and every other art, in our pursuit of science and philosophy, in our affection for family and kindred, in short, in every innocent pleasure of this life, we are honoring and glorifying the Giver of all these blessings, and that with gratitude and thanksgiving we should appropriate them and feel that we are spiritually benefited by so doing.

Now we are coming round to the former position. Now we are taught that, while it is right to live in the world, performing its duties, enjoying its innocent delights, and learning all that its wisdom can impart, yet if we have an ardent desire to become spiritually unfolded, if we are willing, aye glad, to sacrifice every worldly good for this object, we must seclude ourselves from mankind, lead solitary and austere lives, with nothing to distract our minds from the arduous labor of eradicating every earthly desire and elevating and illuminating our spiritual natures; that we shall thus avoid many tedious and painful reincarnations, having taken long and rapid strides towards that desired goal, Nirvana-Moksha!

Fifty, seventy years ago, when a woman, with her soul filled with the sweetest, holiest affection of which a human being is capable, held in her arms her new-born infant, she was told it was not really hers; that it had been sent from God, and, while she and her husband were the authors of

its physical body, its soul was lent to them from on high; that they were to carefully nurture the body and train the soul, so that it would eventually return, pure and holy, to the God who gave it.

Thirty years ago, by studying Physiology, Phrenology, and the law of Heredity, people learned that the soul as well as the body was the joint product of father and mother; that the peculiar mental traits of parents were often strikingly manifest in their children; that it is easy to perceive how they inherit not only the complexion, hair, and eyes of these parents, but also their benovolence, causality, and self esteem, and many instances were cited to prove the truth of this assertion.

Now Darwin having demonstrated the evolution of our physical bodies from the lower kingdoms, Theosophy steps in and declares that from the Absolute come forth Almighty Powers; from these issue subordinate ones, yet mighty, for the formation of the Universe. From these proceed the seven Logoi, who are the Elohim of the Jews; the ones who said, "Let us make man in our image, after our likeness." Theosophy teaches that man was at first semi-transparent, immense, boneless. Then he became more concentrated and androgynous. Afterwards, separating into male and female, he, the true soul, gradually assumed the present condensed physical form we now inhabit; that when a man dies, his soul dwells for a time in the world of effects, reaping the reward of its good deeds in this life.

At length becoming restless and seeking for another embodiment in flesh, it is attracted by the law of affinity to a couple who are best fitted to receive and reclothe this soul with a mortal body, and its likeness to these parents is the effect of this affinity. Thus it traverses a wide field of experience. In one life it may be a beggar; in another a king; in one an African negro, in another an American citizen; in one a Baron of the feudal ages, in another an oriental adept. Thus we have come round to the former idea, that the soul descends from God and is not the offspring of earthly parents.

Fifty, seventy years ago, people entertained the idea that every man and woman had a mate somewhere, in this life or the other; that this companion would be found sooner or later, and they would dwell together in the closest and sweetest of ties, forever and ever.

Thirty years ago, we were told this idea is altogether fanciful and absurd; that among the countless myriads of human beings there are no two alike, but the difference between many will be so very slight that there will be a general fellowship, an association with one person for a time for a certain purpose, and then with another person for a different one; that there can be no such thing as an equal number of men and women, here or in a higher life.

Now we are informed, by those who profess to know of what they speak, that the soul of man is originally dual : that descending from God it separates into male and female, leading on this life and for untold ages in the future two distinct existences ; that these existences occasionally meet and recognise each other in the immense cycle in which they are destined to revolve, but they part again, to be finally and firmly reunited when they have attained to a certain height in the scale of being.

> "In heaven above where all is love,
> There'll be no more sorrow there."

Fifty, seventy years ago, if people did not actually sing this song—for it was not written then, yet it expresses the substance of their opinion respecting the future state of existence. They believed that on leaving the body the righteous would enter into a place or condition where there would be no sorrow, no sighing, no tears, but bliss ineffable, unchanging, and complete, forever and ever.

Thirty years ago, people began to consider that as it was only the body that died, the soul must enter that other life unchanged ; that the peculiarities that constitute a man's individual character, the envy, or jealousy, or indolence, or parsimony, or inordinate ambition that reigned in his soul here, would continue to hold its possession there ; that he would therefore have to labor and struggle there, very much as he has to do here, to subdue those evil propensities in himself and assist others to overcome theirs ; that as he has entered into a higher and wider life so his work will be greater and more absorbing ; and many shrank from this prospect and felt that they would prefer annihilation ; they so longed for rest !

Now this rest is promised them. Now Theosophy teaches that on leaving the body we enter a state where quietness, peace, and happiness prevail in different degrees according to the moral and spiritual condition of our lives here : that it is a period of repose, of delightful and leisurely recuperation, after the toils and struggles and agonies incident to this life: that for sins committed in the flesh we must suffer in the flesh.

The evil passions and desires we have not subdued in one earth life, we must work out in others. Consequently, we must return again and again, till we—that is, our higher egos—have conquered the lower ones. This will be a tedious and painful labor, but we are permitted long and blissful intervals of rest, while the result will be a glorious union with the Infinite.

Thus the primitive idea of a rest after this life has returned to us.

Did our grandparents have a clearer perception of truth than those who came after them ?

ELIZABETH A. KINGSBURY.

CONSOLATION.

The mountain paths seem rough and steep,
With cypress overgrown,
The valleys where the lilies weep
Are oft obscure and lone.
The breath to which the vale responds
With music and delight,
Blows wild and free through waving fronds
Far up the mountain height.
The lilies crowd the valley's zone,
But he who climbs must stand alone.

The lotus vales are warm and sweet,
The mountain paths sublime ;
We linger with unwilling feet
O'er things of sense and time ;
The touch of some familiar hand,
The voice that thrills the sense ;
The music of the Lotus-land
The heart's sweet recompense :
Where lilies pale and zephyrs moan,
And souls fear most to stand alone.

Ah ! not alone : no zephyr bends
The head of lily fair,
But slightest breath for aye portends
The sweep of mountain air.
Souls sicken where the languor grows
And faint ere flush of even ;
'Till rough winds blow with breath of snow
Borne from the purer heaven.
The zephyrs sleep in wild wind's moan
Nor breath nor gale e're throbs alone.

The voices of the vale ascend :
The sweeping breath comes down,
While grief and joy together blend,
Hope lightens fate's dark frown.
Dear heart, be brave ! no joy is lost ;
Fate brings thee all thine own ;
The flower that blossoms in the frost
Is in the valleys sown.
List for the voice from starry zone
Nor think to live or grieve alone.

We stand alone, yet not apart,
Save when self intervenes ;
The griefs and joys that try the heart
Are only Maya dreams.
As soldiers mount at bugles blast
To brave the battle shock,
So gird thine armor to the last ;
Dear heart ! be firm as rock.
We climb together, zone on zone ;
Together most, when most alone.

J. D. B.

HIDDEN HINTS
IN THE SECRET DOCTRINE.

(*From p. 1 to p. 67, Vol. I.*)

By W. Q. J.

A PROPHECY. In the 20th century—1900—the scholars of our era will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but simply outlined—Vol. 1, p. xxxvii Intro. In other places the author hints at surprises in store in the way of manuscripts, etc. It would seem that by 1900 some "discoveries" will be made by scholars

that will support our author. "Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted." *Vol. I, p. xxxviii Intro. note.* "We have not long to wait, and many of us will witness the Dawn of the New Cycle at the end of which not a few accounts will be settled and squared between the two races." *V. I, Intro. xliv.*

An Archaic Manuscript. Some of the doctrines given out are found by her in a collection of palm-leaves made impervious to the elements by some unknown process. *Proem V. I, p. 1.* It is well known that some of the most ancient eastern manuscripts are on palm-leaves which are cut in oblong, narrow form and tied with a string. How is this seen by her? Either in the astral light or objectively, being brought to her table. By whom or what?

Continuity of Plan from one Manvantara to Another. In this old MS. it is said (*Proem*) that during the pralaya the plan for the next manvantara slumbers until the dawn of the next evolution, when its potential power goes forth to action. There is, therefore, a continuity from manvantara through pralaya to succeeding manvantara. Continued on pp. 4 and 5 of V. I.

The Basis of Affinity, hence for all correlations of force. It is stated that Leucippus taught an occult law when he declared, 500 B. C., that the *lateral motion of atoms* is the root for affinity and correlation of force. *p. 2, V. I.*

Each Period of Evolution is *sui generis.* "Yet at each new manvantara its organization—speaking of the cosmos—may be regarded as the first and the last of its kind, as it evolutes every time on a higher plane." *V. I, p. 3.*

A New Element at the End of our 4th Round. "Occult science recognizes seven cosmic elements, four entirely physical, the fifth—ether—semi-material, *as it will become visible in the air* toward the end of our 4th round, to reign supreme over the others during the whole of the 5th Round." *Vol. I, p. 14.*

Akas and Manas Correspond. See *note p. 13, Vol. I.* "That A'kas-a, the fifth universal cosmic principle—to which corresponds and from which proceeds human *Manas*—is, cosmically, a radiant, cool, diathermal, plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles." It must therefore follow, under the law of correspondences, that *manas* in the seven-fold division is creative, correlative, and immutable in the same way and portions as stated for Akasa.

MANAS IN THE 5th ROUND. By following out the correspondence we find that as Ether, the lower form of Akas, now semi-material, will become visible in the air at the end of this Round—the 4th—so *manas*, now only semi-developed in this race, will be further evolved in the 5th Round at the same time with the parent source, and as the form of Ether spoken of will then be the superior element in nature, so at the same time the superior principle reigning in the septenary constitution of man will be *manas*. The full development of *manas* imposes full responsibility on the race, and thus we see how the turning point is reached and what it may mean, and also what is the meaning of the "moment of Choice". With full responsibility the choice must be made by the race which thus has perfect *manas*. It is for and towards that period that the Masters of Wisdom are now working so as to prepare the present Egos for the momentous days when the choice of the good or evil path must be intelligently made.

And as in many places in the *Secret Doctrine* the author says that we are the same egos who were in the Atlantean bodies, and that they had a very weighty karma, we may perceive why it is that we are those who will be compelled to make the great choice for good or evil destiny in the next Round.

DIFFERENCE BETWEEN EFFECT OF GREAT AND MINOR PRALAYA. The question "What happens to the planets during a minor pralaya or dissolution?" is answered in *footnote p. 18, V. I.* They are dead, as it were, but not dissolved, for, as she says, "they remain intact as a huge animal caught and imbedded in the polar ice remains the same for ages." After the great Pralaya no planets remain *in corporibus*, but all are dissolved, their akasic "photographs" alone remaining. This must be taken metaphorically, or else we will again make objective that which is subjective. But in a minor pralaya the "dead planets" are objective in space, but with all their active life and energy gone.

DHYAN CHOHANS NOT THE ONLY TERM FOR THE HIGHEST BEINGS. "Each of the various groups has its own designation in the Secret Doctrine." *V. I., p. 22, lines 8, 9.* Nor are they personifications of powers in nature. *Vol. I, p. 38, line 18.*

EACH ROUND has its special class of Dhyanis to watch over it. The same for races, *p. 42, Vol. I (a).* The present round is watched especially by the Fourth Class of Dhyanis.

THE ABSOLUTE NOT UNDERSTOOD by the Dhyan Chohans. *p. 51, vol. I, line 16.* And yet some theosophists ask to have definitions or explanations of the Absolute. We heard of one who claimed to have "communed with the Absolute."

THE BREATH OF BRAHMA. This may be said to be the same as "The Eternal Breath" spoken of in the *Secret Doctrine*. It is motion, and proceeds through space ceaselessly. It does not stop during the pralayas. *p. 55, vol. I, line 11.*

IDEALS AND TYPES IN THE ASTRAL LIGHT. The prototype is present in an ideal form in the Astral Light from dawn to night during the manvantaric period—everything from man to mite, from giant trees down to the tiniest blade of grass. *p. 63, vol. I, 1st para.* There is a clear correspondence here with the formation of the astral man, which is the copy, plan, or prototype on which the corporeal man is formed.

THE PRIMORDIAL FORM of every manifested thing is like that of an egg. *p. 65, vol. I.* A *paramahansa* once wrote for the *Theosophist* an article in which he said that theosophy was that Branch of Masonry which showed the universe in the form of an egg.

THE VERBUM, OR WORD, AND ITS FORCE. All religions speak of "the Word." The Jews, from whom the Christians get their religion, say that the all-powerful name of God if pronounced will shake the Universe; the Freemasons speak of the lost word; the Hindus tell of the great word: it is the Greek *logos*. The question is often raised, "Supposing there be such a word, wherein is its force?" H. P. B. says it is in *motion* and not in number. *Note 1, p. 67, vol. I.* The Hebrew Kaballah leans more to *number*, as being the force of power of this word.

DISCERNMENT AND CRITICISM.

Discernment, discrimination, and criticism are not synonymous terms, though they are often used in a confused way that leads to something worse than confusion. True discernment is an office of the human understanding. In and of itself it is a passive, though by no means a negative, quality, When this passive quality of the understanding becomes active, we discriminate. We discern by contrasts; we discriminate by choice or by preference. Discernment belongs to the judgment of man as to qualities and things. Discrimination belongs to the will of man. It is an act of the will that anticipates results. To discern is to know; to discriminate is to do.

Criticism differs from both discernment and discrimination, though it involves both. By discernment we learn to know good from evil; by discrimination we choose either good or evil; by criticism we undertake to approve or to condemn either good or evil in others. Discernment and dis-

crimination are necessary to real knowledge and correct living. We employ them upon ourselves. We employ criticism usually upon others. It is one thing to contrast good with evil, and to choose the good and to reject the evil. Here our teacher is experience and observation, and our motive may be the highest and best. It is, however, a very different thing to contrast another person with ourselves, for here we are almost certain to seek out all possible blemishes in our neighbor and all imaginable perfections in ourselves. Our motive *may* be that of instruction and self-improvement, or it may be to lift ourselves up at the expense of another. It is always so much easier to pluck the mote from the eye of another than even to discover the beam in our own organ of vision.

Rascality may indeed hide its head and work in the dark for fear of criticism. Yet every one knows that the great crimes that come to the surface of society are born of the little vices that lurk unseen and grow in the dark. The public critic is apt to become in private a cynic. One whose attention is always directed toward the imperfections and short-comings of others, if not himself guilty of equal short-comings and greater vices, will find little time or disposition to cultivate the virtues and beauties of existence. The critic, like the practical joker, is apt to be exceedingly averse from taking his own medicine. It is often only by being compelled to do so that he realizes the nature of the office he has voluntarily assumed. It is not infrequently the case that an individual who habitually indulges in carping and severe criticism imagines that he conceals beneath this captious spirit a sincere desire to benefit his fellow man or the cause of truth. In order to remove the mask and destroy the illusion, it is only necessary that the critic's guns be turned the other way. If he does not run to cover, he will throw off all disguise and throw his gauntlet with scorn and defiance at the whole human race. It is very questionable whether any one has ever been made either wiser or better by being continually reminded of his faults or follies. If he has already become sensible of them, and desires to get rid of them, he may be helped by advice and encouragement. It is human nature, when openly accused, to deny and retort upon the accuser when charged with personal vices and errors. Criticism stirs up anger and revenge a thousand times where it once leads to repentance and reformation; and the motive that incites strong personal criticism is in a hundred cases spite or anger, the desire to seem better than the victim criticised, where it once springs from a sincere desire to benefit society or the person criticised. The private individual is, indeed, amenable to law and order, and the public servant to municipal well-being. When the acts of these come within the scope of law, order, and good government, they are, indeed, legitimate subjects of criticism. It is even here the act rather than the individual that is a legitimate subject of criticism. When this

right of the individual is ignored, criticism ceases to be either beneficent or reformatory. It becomes both partisan and personal, and carries little weight, and the critic soon loses all influence, and deserves to lose it. The force of criticism rests in its passionless judgment and its justification. It is the thing that needed to be said ; that is said with sorrow rather than with exultation that carries weight and compels repentance and reformation.

With individuals in private life the function of criticism is generally both dangerous and demoralizing. This becomes at once apparent if we select the most critical individual we know, one who is always condemning others and who has seldom a good word to say about any one. Such a person is by no means a general favorite, nor is he sought as a companion, unless it is with a view to secure his favor. It by no means follows that the fawning sycophant and habitual flatterer are more sought after or more to be desired. These are opposite poles, conceit and conscious inferiority, that bring into strong contrast that dignified kindly spirit that begins in self-respect, and goes out in genial good-will to man. Such a one does, indeed, discern and discriminate, while he withholds criticism. It may be said of such a person, "No one ever heard him condemn another". If he sees faults in others, they serve only to make him more careful in searching into his own life ; and the reformation that is there found necessary, and the constant watchfulness needed in his own life, teach him still greater charity and consideration for others.

I know of no more practical lesson in theosophy than this, as there is no rock upon which we are more likely to run awreck. It would not be believed to what extent this spirit of criticism is habitually indulged till one's attention has been directed to it, and till one begins to set a watch over his own life. To what extent gossip and slander form the staples of conversation among both men and women is remarkable, to say the least ; and when criticism of others is removed from these, what indeed remains !

To refrain from condemning others is the first lesson we are taught in theosophy. It is the very foundation-stone of the Brotherhood of Man.

What virtue can we imagine there would be in extending the hand of fellowship to one whom we had already figuratively picked in pieces and banned in every joint and sinew? A brotherhood of slanderers might thus arise, worse even than a brotherhood of thieves.

To refrain from condemning others and to get rid of our own vices is but the beginning of the theosophic life. It is but clearing away the obstructions and getting rid of the rubbish before laying the foundations of the real temple of Truth and holiness.

With the great majority of mankind life consists in "keeping soul and body together". The feeding, clothing, and housing of the physical body absorb all active energy. The difficulty of getting into this earthly existence,

the still greater difficulty of maintaining our existence here, and the fear of death, owing to our ignorance of what lies beyond, these make up the sum of that misery called living, with more than three-fourths of the human race. The small minority who are born to wealth and position in life are either slaves to the conventionalities imposed by the station in which they are born, or they are slaves to their own appetites and passions. Greedy for every cup of pleasure, they ring the changes on appetite till satiety and disgust lead to despair and death. There are, indeed, individuals in every walk of life who realize that it is not all of life to live, and who are not devoted solely to either the maintenance or the squandering of life. There is, moreover, a growing middle-class, bound neither by extreme poverty on the one hand nor by conventionality on the other, and these are becoming the ruling class in the world of ideas.

It is to this middle class that theosophy strongly appeals; they possess the necessary intelligence to appreciate the nature and bearings of its problems, and they are less trammeled by the demands of poverty or the commands of wealth and position, so that they have opportunity to follow the bent of their nature and explore new fields. Occasionally a born aristocrat like Tolstoi will follow his logic and his convictions at any cost, and relinquish the world for an idea. There is everywhere manifest a deep dissatisfaction with conventional forms of thought, and a disposition to look behind all traditions. Very few things are taken for granted, and inquiry is inclined to dig deep for the subtler forces that hold the key to the phenomenal world. There is a restlessness abroad, an eagerness of expectation, a restlessness of anticipation, mingled with wide-spread dissatisfaction. Nervous diseases multiply in numbers and reveal new forms, and insanity is rapidly increasing.

There has seldom been a time when so great tolerance has been manifested; there never was a time when greater forbearance, greater consideration for others, was demanded. Discernment and discrimination belong indeed to the wise and thoughtful, and these are always the most careful and guarded in their criticisms of others.

In the Theosophical Society the value of one's services and the beneficence of one's influence are always in inverse ratio to his spirit and habit of personal criticism. Principles and measures may and often must be discussed, but individuals never. Nothing can be more harmful, nothing so hinder individual progress, nothing so trammel and subvert the cause of Theosophy, as personal criticisms of individuals. It is true that in discussing measures and principles names have sometimes to be mentioned; but this can always be done in a spirit of kindness and consideration that arouses no ill feeling, that puts no one to open shame. He who is found active in a good cause; who stipulates nothing and demands nothing, but

works wherever he can find a foothold ; who takes pains to commend and approve, but who never condemns or criticises others ; such an one has learned the true spirit of discernment and the wisest discrimination, and is a power such as few persons conceive of.

Many make the mistake of supposing that if they do not make haste to criticise and condemn, and even openly to repudiate the acts or words of others, they will themselves be held responsible for the same opinions. These forget that probably the first effect of their hostile criticism will be to confirm their opponent in his error, admitting it to be an error ; whereas, if one is sure of his ground and shows the opposite view without reference to persons, these views, being passionless and exciting no opposition, will hold by their own force and inherent truthfulness. The opponent is disarmed and convinced, not by an opponent, but by truth itself. He who really cares more for the truth than for his own opinion, right or wrong ; who cares more for the triumph of truth than for his own triumph over an antagonist, and perhaps a weak one at that, will not hesitate a moment which course to choose.

If one really desires the consciousness of power, let him get squarely on the side of truth ; sink himself in its service ; be as impersonal as truth itself ; condemn no one ; encourage every one ; help where he can as though he helped not ; give public credit to every helper, and seek no credit himself ; and he will not only have the consciousness of being helpful, but he will be saved the humiliation of being envied. It requires a strong, self-centered soul to persist in this line of work. We are so hungry for praise, so greedy for reward. We are so envious if another receives praise, or is rewarded more than we think he deserves. This is because we have so little confidence in ourselves ; so little unselfish love for truth ; so little trust in the Master of the vineyard. He who works for no reward, who would be content without it, finding his reward in his work, knows nevertheless that he cannot avoid it if he would. He feels it in the air ; and when he knows that he has deserved it, lo ! it is already with him. He casts his reward at the feet of truth, and again enters her service uplifted, encouraged, inspired.

O toiler in life's vineyard !
  Pause not to count thy gain ;
Thy Master hurries homeward ;
  Work on through cold and rain.
Pause not to prod the laggard,
  But help him all you can ;
His face is worn and haggard,
  He is thy Brother Man.

If thou canst see more clearly,
  If brawny is thine arm,
The Master holds thee dearly,
  Keep thou his grapes from harm.

Thy task shall seem the lighter
For helping on their way,
Thine evening shall be brighter,
Though dark may be the day.

Fear not the Master's coming ;
He will not pass thee by ;
His vines shall bless thy pruning,
Naught can escape his eye.
And when the cup is brimming,
Thy joy shall be complete ;
For in the Harvest Hymning,
Thou shalt the Master greet.

HARIJ.

TEA TABLE TALK.

The Professor lately gave us a beautiful illustration of the superiority of intuitional processes. He was doing some professional work, when, all at once, the elucidation of a problem in occultism *flashed* upon his mind. This problem had not hitherto engaged his attention. It was an ancient legend, which he had hitherto (like most other persons) read by one of its keys alone. Suddenly, while his mind was otherwise engaged, a new, interesting, and most valuable interpretation came to him like a brilliant ray. It covered the whole ground. He told it to the Student, who felt the vibration of truth at once, and who then worked for three days to collect data and quotations to prove it to the mind—not his own alone, but the mind of the average man. For the intuition, less than a second of time. For the mind's conviction, three days' work. The superiority of intuitional processes is thus demonstrable, but both methods must be used to complete our knowledge and render it available to our fellow men, until we shall have fully acquired the faculty of direct Super-Sensuous Cognition. The advantages of association in theosophical work are no less evident in this experience. When several persons are in the habit of meeting and discussing these topics and are desirous of using their knowledge for others, we soon find quickening currents established which appear to develop the prominent faculty of each, and each such faculty in one is reinforced or completed by that of another. One has his intuition sharpened, the receptivity and mental power of another, his working force, is increased. The vitalizing currents provide for their own manifestation, for the objectivizing of the knowledge brought by them or gained through them, for the benefit of men. It is said in *Isis* that the greatest magician will be he who shall know how to render his force bi-sexual, and this fact is mirrored in the associations of students for work and study, to which each one brings a different quality of force. They become one body whose force is one and is polarized, upon the plane of force. Such associations are useful precisely in the degree in which each one does his own work and not that of another. Their reality has been thus expressed by Jesus : "Where two or three are gathered together *in my name*, there am I in the midst of them." In the name of the One, the Life Principle, lives are

invigorated and helpful powers engendered, while also we realize the beauty of the real bonds of fraternity and true love. All others pale before these strong, sweet, subtle ties of Soul; its unity is demonstrated, its fructifying blessings descend. Each in each, one necessary to all and all to one, the group is indissolubly united in that common bond of Brotherhood, illumined by a glorious Ideal.

We came thus to speak of work and the powers of individuals, their aim and endeavor. A book recently published, *A Buddhist Lover*,[1] whose author is known to be an accomplished and devoted lady theosophist—though her name is modestly absent from the title page—was spoken of in illustration. This novel fills a certain niche. It is written so that "he who runs may read." The intention of the author appears to have been to reach the average mind—and as many such minds as possible. While the cultivated reader may enjoy its pages, the general public has its attention attracted by a novel *mise en scène*. The unity of man, the truth underlying all religions, the ravages and even the disadvantages of the dogmatic and conventional spirit are conveyed through the actions of personages; they filter through, as it were, and the public does not discover that it is being taught higher ethics until the water of life has been unconsciously distilled and instilled. The chief characters are distinguished for simplicity and purity of aim. The intention of the author is manifestly service to her fellow beings. As the book has run through two editions and a third is called for, it is plain that she has supplied a want. Some one objected to certain mistakes in the orientalism of the book. From a literary standpoint these are regrettable. But that standpoint is not everything, is not supreme by any means. The public cares very little for oriental technicality. If a Hindu makes mistakes about our Scriptures or our teachings, it does not even smile. *The spirit is what impresses.* Here are higher ethics, charity, fraternity, self sacrifice, taught naturally amid scenes evidently taken from real life, and barely passed through the alembic of literature. The result is a book which is widely read. Its usefulness is proved, and the author is to be congratulated. Her aim lay in a specific direction and has been in so far fulfilled. We need more light tales, vehicles of earnest thought in semi-disguise, to attract the general public, and those who can do such work should bend themselves to it if in earnest. To wait for perfection is egotism. The public will judge whether you have given them what they want, and will give critics the go-by. If your aim is helpfulness rather than fame, by all means do what you can with your whole heart. Almost every student can help in some way.

One such sends us an anecdote of a grandchild. The susceptibility of children to influences from the astral plane suggests a different training from that now in vogue. It might be well to teach them that they have two sets of senses, the physiological and the psychic; that both are equally real and equally unreal; that both may be sources of usefulness and of danger, and that both should be used with self control. The child who hears of the plane of force and finds its own experience corroborative of that, grows up with a larger outlook; it has a doorway leading out of the material plane into

1 Eastward, or A Buddhist Lover. J. C. Cupples & Co., Boston.

another, equally phenomenal, it is true, but suggestive of higher possibilities otherwise denied by it because unseen. Parents now take every pains to shut the mind and senses of children from all but the gross objective plane.

One friend writes: "Baby has quite a habit of getting by herself. One little spot she frequents more than others, just under one of the parlor windows on the piazza. There she will remain until called away, talking incessantly to some unseen personage, asking and answering questions. Her Mother said to her, 'Baby, whom are you talking to?' 'Why Mamma; can't you see Elah? Here she is. Why don't you talk to her? Here she is right by me, telling me all about my Sisters and my other Papa.' Her Mother said, 'Baby, you have no Sisters and no other Papa. What do you mean?' (She gets very nervous and sometimes alarmed when Baby insists on what she sees and hears.) 'Mamma; I *did* have a great big papa and sisters. They are dead. Elah has been telling me all about them.' One evening when supper was ready Baby was called, but she begged to stay a little longer, for Elah was there. Finally, when told she must come, she came in sobbing, as if her little heart was broken. She had left Elah all alone, and begged permission to bring her unseen friend with her. It was granted, but Elah had gone. Baby is always trying to have us see Elah, and has made the servant so nervous on this score that she says she will not stay alone with the child. One evening her parents were driving in the dusk with Baby, and the moon came out with a great flood of light. 'Mamma! What is that?', she cried. 'It is a big light that God has hung out so that we can see how to get home.' 'Who is God? Tell me all about him.' Her Mother wishes she could answer all her questions."

It is indeed desirable that we should fit ourselves to tell these little ones what we believe and why, leaving them then free to judge and to be. For instance, we could tell them so much about the moon, the earth-mother; of her hold upon tidal mysteries and upon the tides in man. One lovely and beloved mother, whose life is a blessing to all who meet her, does more than this. Under her gentle suggestion, her children save their Christmas money, not for their blood relations or for themselves, but for children poorer and less fortunate, to whom they give in a spirit of joyous fraternity such as emanates from this ideal theosophical household which has succored, strengthened, and cheered many sorrowful souls with its harmonies. Why? Because *Altruism* is the key note set by the parents, repeated by all every day of their lives.

JULIUS.

CORRESPONDENCE.

TO THE EDITOR OF PATH:

The last paper on Theosophical study and work issued by the General Secretary in the Branch Work Series is of much practical value; and, if carefully considered by members of Branches for whom it was written, must lead to good results.

The emphasis placed upon the value of teaching Karma and Re-

incarnation instead of seeking phenomena that are often dangerous and misleading is wise and timely. That Theosophic truth earnestly embraced "is in effect a new incarnation" has been experienced by many since it has become to them a moulding principle. How many like the prodigal son, after vainly trying to satisfy their hunger with husks, the merest outside covering of everlasting verities, have found fulness from the deep truths of theosophy. Listlessness has been changed into earnest endeavor to know the truth, and a keen desire to seek the inner has driven out the superficial thoughts of the past; many have begun to understand the meaning of the saying:—"He that keepeth his life shall lose it, and he that loseth it for my sake shall keep it unto life eternal."

May all who have felt the vivifying effects of this new theosophic incarnation be led on and upward until belief shall have become knowledge and the soul hears the voice of the indwelling God.

JULIA FORD,
Brahmana Branch.

Milwaukee, Dec., 1890.

LITERARY NOTES.

NOVEMBER LUCIFER contains some especially interesting articles. One is "The Jewish Representative Mazza the Christian Mass", a detailed parallel by Dr. Henry Pratt of the points in the symbolism and ritual of these ceremonies, and throwing far more light on the latter than do libraries of patristic literature. Another is Mr. Bertram Keightley's "Jottings in India", which, besides a welcome account of the Adyar Headquarters, describes a meeting of the Surat Branch in one of the most vivid, stirring paragraphs we have ever seen from his pen. Another is "African Magic". In the last part of "Psychic and Noetic Action" is a clear account of the nature and illusions of a spiritualistic medium, which might well warn off from that dangerous ambition all who think it a fine thing to "commune with the departed" or subject themselves to "controls". "Theresa" writes somewhat credulously of the magic powers of gems and crystals, and is gently checked in an editorial foot-note. Mr. J. R. Bridge's "Progress in Nationalism" is temperate in the main, but intimates that the indisposition of rich men and clergymen to accept *Looking Backward* as sound political economy proves that we are still in the cycle of Kali Yug. This sort of proof might be much enlarged by considering also the fact that multitudes of men neither pecunious nor in Holy Orders, but simply clear-headed, accustomed to observation, and acquainted with human nature, smile at the notion that social regeneration is to come through machinery. But this must be conceded,—that there never was a book more ingenious, more inspiring, more certain to captivate readers with moderate brain, much heart, and small knowledge of life.

NOVEMBER THEOSOPHIST gives in "The First Leaf of T. S. History" some interesting reminiscences by Col. Olcott of the foundation of the Society and of its first year of life, closing with a striking instance in his own case of thought impressed by an external will. "Tamil Proverbs" expounds the esoteric meaning of popular sayings, and states that Tamil, of all the Indian languages, is the fullest of Occult ideas. Dr. Wilder's "The Serpent" continues its list of facts respecting serpent-worship, and at the last with some attempt at interpretation. Mr. Fawcett's Lectures are still based upon the theory that the problems of the Supreme Being and His universe are to be solved through metaphysics administered by a jaunty young man of 25, and he appropriately quotes with sympathetic approval the child's query, "Who made God?" Mr. B. Keightley writes some excellent and discriminating "Notes on Branches Visited", and points out the danger of unpractical discussion as inherent in the Indian Section. We deeply regret that the *Theosophist* has copied from *Vanity Fair* a contemptuous fling at the revered Founder of the Theosophical Society and channel of Masters' teachings, Madame Blavatsky. It would require the very greatest ability, greater even than that of the author of "Chats on the Roof", to conceal the *animus* in the prefatory deprecation. One could hardly credit with wounded filial feeling the man who would point gleefully to a caricature of his mother and cry, "Just see how the old woman is being made fun of! Isn't it scandalous?" Mr. R. Harte's successor as a Secretary of the T. S. has not yet been appointed, and he is otherwise evidenced as still at Adyar and writing.—A. F.

THEOSOPHICAL SIFTINGS, Vol. III, No. 14, contains two articles. Madame Le Plongeon's "The Mayas" is the address delivered by her before the Blavatsky Lodge, and describes the researches of Dr. Le Plongeon and herself among the ruins in Yucatan. Their labors, without proper tools or machinery and assisted only by unwilling natives, were prodigious as well as dangerous, and they were robbed by the Mexican Government of their choicest trophy. But they succeeded in securing excellent measurements, photographs, and moulds, and the deciphered inscriptions trace close relations of that dead civilization with Egypt and India. "Individuality and Personality" is cheery, healthy, manly, and sound. It opens with some most sensible observations on the true way to study Theosophy, gives a telling illustration, in a tree, of the distinction between Individuality and Personality, shows how this answers the query "Is life worth living", and with wholesome, gentle words exhorts to courage and purity. Such quality of teaching both exhibits and educes true manliness, and the writer should favor Theosophists with more of it.

STUDIES IN THEOSOPHY, by W. J. Colville. The great charm of this book is the spirit of its author. Genial, sympathetic, sunny, intent simply

on reality, joyously greeting truth in whatever region it appears, distasteful to polemics and more eager to perceive good than to expose evil, rarely exhibiting prejudice and still more rarely expressing it, catholic, healthy, and pure, it diffuses a stimulus to all intelligent aspiration. Himself a Theosophist and an F. T. S., the author is of a type we should rejoice to see general among Theosophists,—perfectly independent, wearing no man's collar, scorning partisanship as fatal to manliness and worth of judgment, and finding the reason for beliefs in their satisfactory demonstration, not in the fact that somebody else has said or written so. In this spirit and with this attitude were these Lectures prepared. Unswerving faith in good and its triumph, in God and His reign, tone them throughout. They have the great merits of clearness, reasonableness, felicity of illustration, and freedom from technicalities. Speaking of Karma he says, "Sin produces suffering, and suffering wipes out the sin; just as when one's garments are stained they need cleansing, and to cleanse them means work." (p. 184.) "Work for Truth and for humanity with all your might,—these are the only imperative and universal rules for neophytes." (p. 374.) On pages 45 and 46, as elsewhere, there is a sensible caution against unfair treatment of Christianity and a fanatical revulsion towards Buddhism, both systems being esoterically at one and both needing exoteric purification. That highly objectionable book *The Light of Egypt* is described as "more correctly *The Darkness of Egypt.*" (p. 82.) Lecture XVI is particularly good. In fact, judiciousness and temperateness and high spiritual perception pervade the whole work.

If the author leans perceptibly towards Spiritualism, he does so with explicit contempt for the lower types of its phenomena, and he emphatically says, "Spiritualism should mean communion with the spirit world through the unfoldment of our spiritual nature" (p. 368.) The statement in the Preface that the Lectures were delivered "inspirationally", and that on page 168 that "we present what we know to be the truth", are among the few lapses from entire modesty and rationality in this excellent book. "Creditable" on page 174 should be "credible". (*Colby & Rich, Boston. 1890.*)

THEOSOPHICAL ACTIVITIES.

AMERICA.

ARJUNA T. S., St. Louis, Mo., has elected as President Mr. Wm. A. Kelsoe, and as Secretary Mr. Wm. F. Burrows, 2012 Olive st.

GAUTAMA T. S., San Diego, Calif., has adopted a very thorough system of Theosophical study, and finds it very conducive to progress. First was taken the initial number of "Theosophical Gleanings" in *Lucifer* for March, 1890, (a synopsis of the *Secret Doctrine* prepared by two members

of the E. S.). The President carefully studied the article and made notes in a blank book of all the most important passages. The article itself was read to the Branch, and then the members copied, each in his own blank book, the passages noted. These were carefully studied and learned before the next meeting. Then the President questioned the members upon them before passing to the next article, and thus each article was gone over. At each lesson one of the former lessons was revived, and so all were kept fresh in mind. While awaiting future articles the *Secret Doctrine* was itself taken up, and those parts were studied which were already in part familiar through study of the "Gleanings". In this way they became much easier and clearer. So successful has the plan been that the Upasana Branch likewise has adopted it.

Another feature of the Gautama work is for the President to give out a topic, whereupon each member is expected to make a clear statement of it at the next meeting. These topics are upon elementary matters in Theosophy. One such was Dr. Anderson's "After death—What?", and the statements were upon the post-mortem division of the "principles", the fate of the Astral Body, the Kama Rupa, the lower Manas, what remains in Kama Loka, what goes into Devachan, etc. This whole scheme is worth consideration by every Branch desirous of rapid progress in Theosophic knowledge.

Cincinnati T. S. held its 2d public meeting on Sunday, Nov. 2d, with a large attendance, Mrs. Robert Hosea reading an interesting paper on "Karma and Reincarnation". At the 3d public meeting Dr. Buck spoke extemporaneously on "Polarity, Duality, and Unity", illustrating the principles of unity and duality by experiments. These audiences appear intelligently interested in Theosophy.

Seattle T. S. has enjoyed a lecture by Dr. T. N. Berlin upon Theosophy, described by the local press as "most interesting". It was given at the house of that ever-zealous and munificent F. T. S., Mr. Frank I. Blodgett, who has alreaded founded 2 Branches. The lecture treated of the altruistic nature of true Theosophy, its unison with the higher life taught by Jesus, the truth of the doctrine that knowledge comes through action, and showed that it is the "love of Christ" which saves, not the "blood of Christ". This was really the 8th lecture by Dr. Berlin in Mr. Blodgett's parlors, and the attendance has increased from 7 persons to overflowing rooms.

Ishwara T. S., Minneapolis, has re-elected as President Dr. J. W. B. La Pierre, and elected as Secretary Mrs. Louise J. Manning, Northwestern Conservatory of Music. This Branch has recently secured a room at 902 N. Y. Life Ins. B'd'g, fitted it up neatly, and held its Thursday evening meetings therein. They are well attended, much interest is shown, and

several new members have been admitted. The Unity Church (Unitarian) lately invited the President to read a paper before the Sunday School, and he took for his topic "Karma and Reincarnation".

THE FORT WAYNE DAILY PRESS (Indiana) notes the filing of Articles of Association by the T. S. there, and gives nearly a column and a half to reprinting the *Epitome of Theosophy*.

NARADA T. S., Tacoma, Washington Terr., continues its good work, and its ever-active President, Rev. W. E. Copeland, lately read a paper on the constantly-misunderstood words, "the blood of Christ", showing the falsity of liberal interpretation and the really potent influence in their spiritual sense. The Tacoma papers greatly help the interests of Theosophy by their frequent quotations from this much-respected minister.

ARYAN T. S., New York, has done *what every Branch ought to do*,—taken its own city for its special field of missionization. Funds from within its membership were offered to the General Secretary in September, a City Directory was bought and all hopeful names checked, active workers in the Branch and over the country accepted sections of it, and by the close of December every tract will have been mailed. One Aryan member and family undertook the addressing and mailing of 5000 envelopes. The total number sent out is 20,500, and the whole expense $351.75. If every Branch would specially exert itself to disseminate leaflets freely through its own town, using its knowledge of local facts and promisings, incalculable good would come.

CHICAGO T. S. has elected as President Mr. Geo. E. Wright, and as Secretary Miss Pauline G. Kelly, 278 Bissell st.

BRANCH CHARTERS have been issued as follows: Nov. 25 to KESHAVA T. S., Boulder, Colo., 7 members; Nov. 29th to WILLAMETTE T. S., Portland, Oregon, 6 members; Dec. 10th to MEMPHIS T. S., Memphis, Tenn., 6 members; Dec. 19th to INDRA T. S., Clinton, Iowa, 10 members. The last is our 51st Branch. *The issue of 6 Charters in a single month* (*Nov.*) *is a thing unprecedented in the history of the American Section.*

WILLAMETTE T. S., Portland, Oregon, has elected as President Mr. Phineas Haskell, and as Secretary Mr. Wallace Yates, 193 6th St.

BOSTON T. S. is so encouraged by the success of its meetings that there is talk of removal to a larger hall. On the 11th Mr. Geo. D. Ayers of Malden lectured on "The Seven Principles in Man and their Analogies in Nature". The lecture was well received and was noticed in 3 dailies. The rooms at 66 Boylston St. are open each Sunday from 2 to 6 P. M. for members and friends, and on the 1st Sunday of each month a Sociable is held

from 7 to 10 P. M. This "renewal of Boston" is due distinctly to Bro. A. B. Griggs's energy.

THE COUNT WACHTMEISTER, F. T. S., much to the disappointment of the Eastern Branches which hoped to meet him and secure an address, has sailed for New Zealand from San Francisco. He writes glowingly of California hospitality. Why can't we *all* have a chance to see the Pacific Coast!

AURORA T. S., Oakland, Calif, has in 13 mos. increased from 7 to 21, has a Library of 103 books, free to readers, has distributed 25,000 leaflets, has had 53 public addresses or papers, audiences usually ranging from 40 to 80, and sustains a weekly class for inquirers from 10 to 15. Every one is active—and therefore hopeful.

THEOSOPHICAL SUNDAY SCHOOLS have been opened at San Francisco and East Los Angeles, the former with 4 classes, the latter with 33 children.

ON SUNDAY, DEC. 21st, Mr. H. T. Patterson, one of the pillars of the Brooklyn T. S., visited Washington and delivered an address to Theosophists in Dennison Hall. He was the guest of the Blavatsky T. S.

THEOSOPHIST ON THE BENCH. Bro. R. Wes McBride of Light T. S., Fort Wayne, Ind., has just been appointed Judge of the Supreme Court of Indiana by the Governor of that State.

A MEMBER of the T. S. desires to adopt a bright and intelligent little girl of about 6 years of age and of refined parentage. If any of the members of the Society know of a pleasing child in need of a good home they are kindly requested to address W. B., PATH office.

THE TRACT MAILING SCHEME.

Kind Brethren so generously acted upon the statement in Oct. PATH that during that month $193.01 were added to our funds. The total receipts have been $1,187.73, but to this sum should be added the $351.75 given for New York City,—in all, $1,539.48. The leaflets printed number 238,000. The first public appeal for aid was made in PATH for Nov., 1889, and from that time to date (Dec. 19th, 1890) offerings have been $1,523.34. Surely this indicates no little measure of interest and consecration. The General Secretary is still vigorously continuing the system of using City Directories with hopeful names carefully checked. It is an expensive plan, but the only thorough one, and every Directory so used sends a wave of Theosophic knowledge to new quarters and individuals, of which proof constantly reaches us. How many and how large such waves shall be must rest with those who find the essence of Theosophy in *expansion*. The treasury is again quite emptied. Yet it may be replenished—if each will help.

NOTICES.

I.

Forum No. 18 was mailed on Dec. 13th to the Secretaries in bulk and separately to the Members-at-large. With the latter went the dues-notices for Jan. 1st, 1891, as a saving of expense and trouble.

II.

Branch Paper No. 9, Dr. J. D. Buck's address on "Life and Light" before the Cincinnati T. S. was mailed to the Secretaries on Dec. 5th. Branch Paper No. 10, Mr. Alex W. Goodrich's paper on "Warrant for the Study of Occultism found in the New Testament," read before the Krishna T. S. of Philadelphia, was mailed to the Secretaries on Dec. 23d. The Secretaries are reminded that the Branch Papers are not their personal property but the property of the Branch, to be preserved among the Branch effects and to be bound for the Branch Library, if possible, when sufficiently numerous. *Back copies lost or destroyed cannot be replaced.*

III.

A new Catalogue of the Theosophical Circulating Library has been issued, and a few changes in numbering make the old one useless. There are now 156 books. Additions, as heretofore, will be noted in the PATH.

IV.

The issue of PATH for Feb., 1890, being nearly exhausted, the editor will be glad to receive any copies of that date, and will give in exchange any other numbers of the current year which may be desired.

V.

The revised edition (pocket) of the *Bhagavad Gita*, with an Introduction by William Q. Judge, flexible leather, 16 mo, 150 pages, is now ready. Price, $1.00.

VI.

On Dec. 11th, Mrs. Marie L. Farrington, a member of the Golden Gate Lodge, San Francisco, after due notice and trial, was expelled therefrom for having published a pamphlet containing gross libels upon the Theosophical Society, its Founders and its character.

And Death advanced upon me clothed by my mind in black. He entered into me as a light, and I saw that he was but transformation.—7 *Pagodas*.

OM.